

10 Bloro

4

163.

A

Short Defence OF THE ORDERS

OF THE

Church of England,

As by Law Establish'd :

Against some scatter'd Objections of
Mr. Webster of Linne.

By N. Milbourn, Minister at Yarmouth.

By a Presbyter of the Diocess of Norwich.

L O N D O N,

Printed for William Redmaine, Bookseller in Great Tarmouth,
and Tho. Bennet, at the Half-moon in St. Paul's Church-
yard. MDC LXXXVIII.

X

Short Discourse
OF THE
ORDERS
OF THE
Church of England

As by Law
Against some
X

LONDON
Printed for William Robinson, Bookseller, in Strand,
and Tho. Bland, at the Angel in St. Dunstons Church
Lane, MDCCLXXIII

The Objection against our Ordination in the Church of England, as establish'd by Law, according to my best Apprehension, is this.

THat whereas our first *Liturgies* after the Reformation, in the Form prescrib'd for the Ordination of Bishops, Priests and Deacons, appointed not the Bishop ordaining to signifie in the words of Ordination, for the sake of what Office the Persons ordained were to receive the *Holy Ghost*; that Particular being since added, as it seems to acknowledge a former Omission, so it leaves a large Chasme between those *Rightly and Canonically* ordain'd, and those who were not so, to the utter Nullity of our Orders; that Addition made to our late *Rituals* not being sufficient to repair the former defect. For Instance; Tho *Arch-bishop Cranmer* might be *Canonically* ordain'd himself, and so might rightly ordain others; yet those so ordain'd by him, or his fellow Bishops ordaining *Dr. Matthew Parker* only by the defective *Reform'd Service-Book*, *Parker* was really no Bishop, and so those afterwards ordain'd by him were no true Bishops, Priests or Deacons. Because none can confer that power on another, which he never had really in himself; which, if true, the whole *English* Hierarchy falls to the ground.

B

An-

Answer.

THIS Objection looks somewhat plausibly at first, and had it any thing of real Weight in it, would be much more pertinent than the so often alledg'd and baffled *Romance of the Nags-head Ordination*; but if duly considered, has nothing of Solidity in it: For

1. It takes for granted what we deny, and what those of the *Roman* Church upon their own Principles can never prove, *viz. That Orders are a Sacrament: Three things, says Merbesius, a late and well approv'd*

Tria ad veri Sacramenti essentiam concurrere debent, 1. Nempe Promissio Gratiæ ex eo derivandæ. 2. Signum aliquod sensibile cum præscriptâ verborum formâ, quod veluti Medium seu Organum ad applicandum Promissionem adhibeatur. 3. Denique Divinum Mandatum, quo Christus hujusmodi Sacramentum, fidelibus vel omnibus vel aliquibus administrari jusserit. Ben. Merbes. Sum. Christ. p. 3. q. 4.

Writer of that Communion, ought to concur to the Being of a true Sacrament; First, a Promise of Grace to be deriv'd from it: Secondly, some sensible Sign, with a prescrib'd form of Words, which should be made use of as a Mean or Instrument whereby to apply the Promise; and Thirdly, some Divine Command, by which Christ has enjoyn'd the administrati-

on of such a Sacrament, either to the whole Body, or some particular member of the Faithful. Now it will be extream difficult to discover all these Circumstances in that which they call the Sacrament of Orders: For should we grant, that by them Grace is deriv'd to the Person Ordin'd, or should we own a Command of Christ for the Collation of Orders, yet where's that set Form of words appointed by Christ himself for the Administration of this Sacrament. In Baptism we have the words of Institution indeed, and those retain'd throughout the Universal Church, without any considerable Variati-
on :

on ; In the *Eucharist* we have the same general Agreement : But here we have a vast unaccountable difference between the *Greeks* and those of the *Roman Church*, and again between the *Ancient and Modern Church of Rome* : Where yet we may reasonably suppose, they could not have differ'd so much, had our Saviour left any particular form of words for that Solemnity : If there were no form of words prescribed, then, according to the Rule before-cited, *Orders can be no Sacrament*, and the *Church of England* is as much at liberty to depart from the present Example of the *Roman Church*, as that was to quit its own *Ancient Rituals*, or to vary from the *Eastern*, or any other *Christian Churches*.

Besides, That *Indelible Character*, which is said to be given in Orders, is a principal proof of their being a Sacrament ; but it would be a very hard task to reconcile that Decree of *Gregory the Seventh Bishop of Rome* of that name, with this notion of an Indelible Character. We following the steps of the holy Fathers, declare the Orders of those who are ordain'd by Excommunicate Persons to be void and of no effect. For if the Character of Orders be indelible, Excommunication cannot obliterate it, nor make Orders conferr'd by the Excommunicate invalid. Nor will that fore-mention'd Character agree very well with that Rule of *Pope Celestine the First*, given to the Bishops of *Vienne* and *Narbonne* ; Let no meer Lay-man, no Man that has been twice Married, none who is or has been the Husband of a Widow be put into holy Orders ; or if any such unlawful Ordinations have been made, let

Ordinationes illorum qui ab Excommunicatis sunt ordinati, Sanctorum Patrum sequentes vestigia, irritas fieri censemus. *Cons. Rom. 4. A. 1078. Lab. & Coss. T. 10. p. 370.*

Nullus ex Laicis, nullus Bigamus, nullus qui sit viduæ maritus aut fuerit, ordinetur ; & si quæ factæ sint ordinationes illicitæ, removeantur, quoniam stare non possunt. *Concil. gen. T. 2. p. 1621.*

them be taken away as such which cannot stand good. Here again it's plain enough, That if the Character be as suppos'd, Marrying twice, or marrying a Widdow, which can scarcely be proved Sins, cannot possibly expunge it; to which I might add the Answer of *Leo the First to the Enquiries of Rusticus Bishop of Narbonne*, concerning such as only pretended to be Bishops, and those ordain'd by them: Only this I conclude, *That if the Judgment of a Bishop of Rome be so August and Sacred as some would perswade us, Orders imprint no Indelible Character upon the Soul, and consequently are*

Signa, quum ad
res divinas
pertinent, Sa-
cramenta ap-
pellantur. *Aug.*
Ep. 138. ad
Marcellinum 2.
Edit. Par. 1679.

no Sacrament. For should the Assertors of this Sacrament fly to that trite Saying of *St. Augustine*, *That Signs, when they are apply'd to Sacred Rites, are called Sacraments*; that would weaken, not secure their Cause. But if Orders must be a Sacrament in the strictest sense, I desire that passage of *Aquinas* may be remembred, *That since the Matter of Sacraments, in*

Cum determinata sit Sacramentorum
materia, determinata scilicet sensibiles
res, multo magis determinata esse debet
verborum in Sacramentis forma. *Aquin.*

Sum. p. 3. q. 60. a. 7.

Si mutatio materiae aut Formae Essenti-
alis seu Substantialis sit, nullum efficitur
Sacramentum. *Suar. p. 3. T. 3. D. 2. s. 4.*

the sensible parts or outward signs of Sacraments are determined, much more ought the Form of words in Sacraments to be determin'd: And that of Suarez, If there be any change of the Matter, or of the Es-

sential and Substantial Form, there is really no Sacrament. Which Passages, how they'll agree to those things hereafter to be mentioned, may be left to every ordinary Considerer.

2. It cannot be imagin'd reasonable, that those Persons who dispute so much among themselves concerning the *Essence of Orders*, should Cavil against our Church, as wanting any thing *Essential* in them; for common Sense teaches those, who will engage in Controversie with others, first to agree among themselves
what

what the Subject of the Controversie shall be. Now it's to be consider'd, That whereas the Ancient Ordinals of the Church of Rome, requir'd only *Imposition of the hands of Bishops and Presbyters* in Ordination; later years have added the Ceremony of exposing the *Chalice with Wine, and the Patten with an Host* upon is, to the touch of him who is consecrated Priest, with these words, *Receive thou Power to offer Sacrifices to God, and to celebrate Masses both for the living and the dead, in the name of God, Amen.* And this last has almost justifi'd the more ancient

Accipe Potestatem offerre Sacrificium Deo, & Missas celebrare tam pro vivis quam pro mortuis, in nomine Domini, Amen.

Ceremony out of doors; being grown into so great a Reputation, that *Aquinas* plainly concludes, *That*

since the principal Action of the Priest is to Consecrate the Body and Blood of Christ, the Sacerdotal Character is truly imprinted in the delivery of the Chalice with a particular form

Cum Principalis Actus Sacerdotis sit Corpus & Sanguinem Christi consecrare, recte in ipsâ Calicis datione sub certâ verborum Formâ imprimitur Sacerdotalis character. *Aq. Suppl. q. 37. a. 5.*

of words: Which Conclusion of his he proves by this

Argument, That it belongs to the same Person to introduce the Form, and to prepare the Matter immediately

for that Form. Whence in conferring Orders the Bishop

does two things; for he first prepares those to be ordain'd

for the suscepcion of Orders, and in the next place gives the

Episcopus in Collatione Ordinum duo facit, Præparat enim Ordinandos ad Ordinis suscepcionem, & Ordinis potestatem tradit; Præparat quidem in instruendo eos de proprio officio, & aliquid circa eos operando, ut idonei sint ad potestatem accipiendam: quæ quidem præparatio in tribus consistit, scilicet Benedictione, manus Impositione & Unctione; per Benedictionem Divinis obsequiis mancipantur, & ideo benedictio omnibus datur; sed per manus Impositionem datur plenitudo gratiæ, per quam ad magna officia sunt idonei, & ideo solis Diaconibus & Sacerdotibus fit manus Impositio, quia eis competit Dispen-satio Sacramentorum, quamvis uni sicut principali, & alteri sicut Ministro; sed Unctione ad aliquod Sacramentum tractandum consecratur, & ideo Unctio solis Sacerdotibus fit, qui propriis manibus Corpus Christi tangunt; sicut etiam calix inungitur qui continet Sanguinem & Patena quæ continet Corpus, sed potestatis collatio fit per hoc, quod datur eis aliquid quod ad proprium actum pertinet. *Ibid.*

Ejusdem est Formam aliquam inducere, & Materiam de proximo præparare ad Formam; unde E-

Power

Power belonging to the Order: He prepares them, both by instructing them concerning their proper offices, and by doing somewhat about them, whereby they may be fitted for the Reception of Power; which Preparation consists in three things, viz. In the Benediction, in Imposition of hands, and in Unction: By the Benediction they are obliged to Divine Obedience, and therefore that is given to those of all Orders; by Imposition of hands is given the fulness of Grace, by which they are fitted for great Offices, and therefore only Deacons and Priests have hands impos'd upon them, (He might have added Bishops; but here our Dissenters agree with the Parasites of Rome, that Bishops are neither a distinct Order, nor of Divine Right) because to them belongs the Dispensation of Sacraments, tho to Priests as Principal, to the other but as Ministers; but by Unction they are Consecrated to handling the Sacrament, and therefore it's given only to Priests, who touch the Body of Christ with their own hands, and both the Chalice which contains the Blood, and the Patten which holds the Body, are Anointed; but the Collation of their Power and Authority, consists in delivering something to them which belongs to their proper work. And whereas it's his second Argument or Objection against this Conclusion, That our

Lord gave his Disciples the Sacerdotal Power when he said, Receive ye the Holy Ghost; whose Sins ye remit they are remitted, &c. John 20. and the Holy Ghost is given by laying on of hands, that therefore the Character of Orders is impress'd by that Imposition of hands: He

Dominus dedit Discipulis Potestatem Sacerdotalem quando dixit, Accipite Spiritum Sanctum, quorum remiseritis peccata, &c. Joan. 20. Sed Spiritus Sanctus datur per Manus Impositionem, ergo & in ipsa Manus Impositione imprimitur Character Ordinis---Respondit, Dominus Discipulis dedit Sacerdotalem potestatem, quantum ad Principalem actum, ante passionem in Coena, quando dixit, Accipite & Manducate, unde subjunxit, Hoc facite in meam Commemorationem, sed post Resurrectionem dedit eis Potestatem Sacerdotalem, quantum ad actum secundarium, qui est ligare & solvere. Ibid.

endeavours to answer it, but with absurdity enough, That our Lord gave his Disciples Sacerdotal Power, as to its Principal Act, before his Passion in his Supper, when he said, *Take and Eat* ; and therefore he subjoin'd, *Do this in Remembrance of me* : But after his Resurrection, he bestow'd upon them Priestly power, only as to its Secondary or inferior Act, i. e. as to the Power of binding and loosing, which was given, (as alledg'd in the Objection,) by Imposition of hands. In which answer he perverts the sense of our Saviours words, *Take and Eat*, by restraining them to the Apostles alone, whereas they were intended to all Believers : And he mistakes the Evangelical story ; For tho St. *John* tells us of that Power of binding and loosing, as given after the Resurrection, in the Chapter by him cited, v. 22, 23. Yet he might have found the same Commission given to all the Apostles, even before the Institution of that Supper, *Matth.* 18. 18.

But to pass by such ordinary mistakes ; The Determination of Pope *Eugenius* the Fourth, in that famous Council of *Florence*, is very positive in the case ; for enumerating the Sacraments receiv'd by the *Roman Church*, and giving some account of their Nature, for the Instruction of *Armenians*, he tells them, *That the sixth Sacrament is that of Orders, whose Matter that is, by the touching of*

which the Order is conferr'd ; as the Order of Priesthood is given by offering the Chalice with Wine, and the Patten with Bread, to be touch'd by the person ordain'd ; and the Form of Priesthood is that, Receive

thou Power to offer Sacrifice, &c. To which Passage the formerly-cited *Merbesus* gives a very trifling Answer,

Sextum Sacramentum est Ordinis, cujus Materia est illud per cujus traditionem confertur Ordo ; sicut Presbyteratus traditur per Calicis cum vino & patenæ cum pane porrectionem ; Forma Sacerdotii talis est, accipe potestatem offerendi, &c. *Concil. g. T.* 13. p. 538.

swer, That the Council of *Florence* (forsooth) did not determine this *Conciliariter*, or as a *Matter of Faith and Dogmatically*, but only at the rate of *Common discourse*, without telling whether the Patten or Chalice were the *Essential*, or only the *Accidental* matter of Orders; which is wholly Impertinent, and no way reconcileable to what follows in the Conclusion of that Decree, viz. *These things being thus explicated,*

His omnibus explicatis Armenorum Oratores nomine suo & sui Patriarchæ & omnium Armenorum hoc saluberrimum Synodale Decretum, cum omnibus suis Capitulis, declarationibus, definitionibus, traditionibus, præceptis & statutis, omnemque Doctrinam in ipsâ descriptam; nec non quicquid tenet & docet Sancta sedes Apostolica & Romana Ecclesiæ, cum omnia devotione & obedientia acceptant, suscipiunt & amplectuntur. P. 540.

Concil. T. 14.
p. 1740.

the Armenian Orators, in their own name, and in the name of their Patriarch, and of all the Armenians, do with all Devotion and Obedience, submit to, and embrace this most wholesome Synodical Decree, with all its Canons, Declarations, Definitions, Traditions, Precepts and Appointments, with all that Doctrine laid down in it; and whatsoever else that holy Apostolick See, and the Roman Church maintains and teaches. And to the same purpose, and almost in the same words speaks Cardinal *Pool*, our Country-man, in his Decree concerning the *Reduction of England to the Roman Communion*. But notwithstanding the Expressiveness of three such very considerable Authorities, others of the same Communion have presum'd to think otherwise, and to fix the Essence of Ordination only in *Laying on of hands*, without regard to any Form of Words whatsoever; declaring *Laying on of hands and Prayer* to be the only *Antient and Catholick Ceremonies*, in the conferring of Holy Orders: So *Durandus*, giving an account of what constitutes a Priest, assures us, *That, according to Canonical Tradition, when a Priest is*

ordain'd, the Bishop giving him his Blessing, and holding that hand with which he gave the Blessing upon his head; all those Priests who are present, lay their hands upon his head too, by the hands of the Bishop, invoking the influences of the Holy Ghost upon him; which Imposition of hands signifies the power of exercising the gifts of the Holy Ghost.

In which words, since he agrees so exactly with, as to transcribe the *third Canon of the fourth Council of Carthage*, I need not repeat that again: It's true, he mentions afterwards the Ceremony of touching the Chalice and Patten, but of that only as *additional or accidental, not Essential*. And *Casalius* in his Book concerning *Ancient Christian Rites*, tho he plainly determine Orders to be one of the seven Sacraments of the new Law, yet never mentions the touching the Vessels, but only

Imposition of hands; which, as he proves from Scripture, confers Grace, and has its due effects; and yet he gives us *Aquinas* his Definition of that pretended Sacrament.

The first Council held at *Cologne* in the year 1536. asserts the same Doctrine, That the Episcopal

Office consists chiefly in two things, the first of which is the laying on of hands, which is the Collation of Ecclesiastical Orders, and the Institution of Ministers. And afterwards, Imposition of hands is that Door by which those are admitted, who are rais'd to the Government of the Church.

C

Secundum Canonica traditionem; Presbyter cum Ordinatur, Episcopo eum benedicente & manum benedictoriam supra caput ejus tenente, & omnes Presbyteri qui adstant, manus suas juxta manus Episcopi teneant, supra Caput illius Spiritum Sanctum invocantes, quæ Manus impositio operum Sancti Spiritus exercitationem significat. *Du-rand. Rational. l. 2. c. 10.*

Calo est Signaculum quoddam Ecclesie, quæ spiritualis potestas traditur Ordinato. Impositio autem manuum confert gratiam & cum effectu consistit. *Casal. de ver. Christ. Rit. c. 26.*

Episcopi munus in duobus potissimum consistit, 1. In Impositione manuum quæ est Ordinum Ecclesiasticorum collatio, & Institutio Ministrorum. Postea vero Impositio manuum est Oñium per quod Intran, qui Ecclesiarum gubernaculis admoventur. *Conc. T. 14. p. 493.*

So the
Coun-

In collatione Ordinum quæ cum Impositione manuum vel visibili signo traditur, doceant Parochi, ritè ordinatis gratiam divinitus conferri, quâ ad Ecclesiastica munera, ritè & utiliter exercenda, apti & idonei efficiantur, & quâ rata sit & efficacia, quæ à ritè ordinatis in Ecclesiâ, juxta Christi & Ecclesiæ Institutionem geruntur. Hanc vero gratiam esse Ordinis & Muneris, non Hominum aut personarum, nec ad cujusquam privatam, sed ad Communem totius Ecclesiæ utilitatem accommodari. Ideoque in ritè ordinatis, si boni siue mali sint, efficacem esse, atque ita inter dispartes Ministros Domini nostri dona semper æqualia semper bona & sacra permanere. *Council. T. 14. p. 679.*

Council at Mentz, Anno 1549.
Let the Parish Priests teach their People, That in the Collation of Orders, which are given by the Imposition of hands; as the visible sign, That Grace is conferr'd by Heaven upon those who are regularly ordain'd, by which they are made apt and fit to exercise Offices in the Church duly and profitably, and by virtue of which those Church Matters, which are managed by Men ordain'd according to the Institution of Christ and his Church, are rarified and made efficacious : That this Grace belongs

not to the Person, but to the Office, and is accommodated, not to any Mans private, but to the publique benefit of the Church, and therefore is effectual in those rightly ordain'd, be they good or bad; and therefore the gifts of our Lord, tho given to Ministers very differently qualified, are still the same, always good and always holy. Which Doctrine perhaps even in some other particulars, is not very agreeable to those opinions espous'd by divers of the Roman Communion. I need not add here the Sentiments of Habertus and Goar, the learned Editors of the Greek Pontifical and Euchology, intending to take notice of them afterwards : But I cannot well pass by the Judgment of Bonus Merbesius in the Case, who tho he take a great deal of pains to appear Neuter in it, yet apparently enough inclines to this, That the Essence of Orders consists in this Imposition of hands, for which he refers us to several Texts of Scripture, several determinations of Councils and sayings of the Greek Fathers ; but there's nothing more

more remarkable than what he alledges out of that learned Jesuite *Maldonate*, who plainly, and without any hesitancy determines, *That in conferring Orders, Imposition of hands is not to be look'd*

on as an unnecessary Ceremony, but as an Essential part of that Sacrament, and that to him this seems a necessary point of the Catholick Faith; for which he gives these Reasons,

1. *Because wherever Scripture mentions Ordination, it expresses it by Laying on of Hands, and it seem'd to him a Rash thing to Desert Scripture, and pursue Chimera's, i. e. meer Natural Reasons.*

2. *Because it's evident by all Ancient Writers, that the Primitive Church Ordained none but by Imposition of Hands; but there is no mention at all made by any of them of touching the Chalice and Patten.*

3. *Because it seems very absurd, to exclude that Ceremony which was unquestionably deliver'd down to us by the Apostles from the Essence of the Sacrament, and to introduce another never so much as mention'd in Scripture.*

4. *Because this were to ruine the whole Sacrament, and to give up the Victory to Hereticks; for if Imposition of Hands be not the Essential Ceremony whereby this Sacrament is to be exhibited, Orders can never be prov'd a Sacrament by Scripture: For whereas he seems to take it for granted, That the matter of every Sacrament ought to be determin'd in Scripture; He urges it*

Impositio manuum non est habenda tanquam Cereemonia non necessaria, sed tanquam pars essentialis Sacramenti, idque tenendum videtur fide Catholica.

1. *Quia in Scriptura ubique fit mentio de ordinatione, declaratur per manuum Impositionem, & videtur mihi esse temerarium Scripturam deferere & confectari Chimæras, i. e. rationes naturales.*

2. *Quia veterem Ecclesiam nunquam ordinasse sine Impositione manuum, ex omnibus Authoribus antiquis perspicuum est, de Traditione autem Calicis, & Hostiæ nulla est apud eos mentio.*

3. *Quia videtur nimis durum esse, Cereemoniam, quam nobis perspicue tradent Apostoli, excludere à naturâ Sacramenti, & inducere illam de qua nulla mentio fit in Scriptura.*

4. *Quia hoc est labefacere totum Sacramentum & victoriam concedere Hereticis; nam si Impositio manuum non est essentialis Cereemonia; per quam hoc Sacramentum exhiberi debeat, non potest probari ex Scripturis Ordinem esse Sacramentum. *Merb. Sum. Christi. de Sacram. Ord. Disp. 6.**

well enough, *That the Chalice and Patten not being taken notice of there, that Ordinance, to which such unscriptural Circumstances are Essential, can be no Sacrament.*

And this *Merbesius* takes to be more *Ancient and Catholick*, though he acknowledges the other at present to be the more *Common and Prevailing Opinion*. *Ilabertus* makes *Dominicus a Soto*, a *Spaniard*, Confessor to *Charles the 5th.* and present at the *Council of Trent*, to be the first Inventer of it, but without Reason, since, as I have proved before, both *Aquinas* and the *Florentine Council* espous'd the same Absurdity long before: Against it *Merbesius* urges this Argument, *If*

Si per manuum Impositionem, datur gratia Sacerdotalis, illa ipsa Manuum Impositio Presbyteratus essentiam proculdubio constituit; Atqui per manuum Impositionem datur; Ergo.

the Sacerdotal Grace be given by Imposition of Hands, then certainly that Imposition of Hands must constitute the Essence of the Sacerdotal Order; but the first is true,

therefore the last. This he proves from that of the Apostle to *Timothy*, *Ep. 2. c. 1. v. 6.* and from the discourses of *Moring* to that purpose; from the general silence of all *Ancient Ritualists*, and from the particular silence of some of latter date, who indeed mention that *Adjeſtitious Ceremony*, but yet only as *Accidental*, and not *Essential* to Ordination: Nay, he draws in the *Council of Trent* it self as an Abettour of his Opinion, by that passage concerning *Extreme Unction*, where they tell us, *That Bishops or*

Legitimi istius Sacramenti Ministri sunt, aut Episcopi, aut Sacerdotes ab ipsis rite ordinati per Impositionem Manuum Presbyterii. Sess. 14. c. 3.

Priests Regularly Ordain'd by them, with the Imposition of the Hands of the Presbytery, are the only lawful Ministers of that Sacrament. Thus we see the *Division* of those of the

Roman Church among themselves concerning this Matter; by which, according to their own Writers, they

they reduce themselves to this Dilemma, *Either to determine the touch of the Vessels to be the Essence of Orders, and consequently Orders no Sacrament, or else to allow it's Essence to be Imposition of Hands*; which Imposition of Hands the Church of England, according to the Custom of the *Ancient Universal Church*, has ever us'd since the Reformation, though not believing Holy Orders so conferr'd to be a Sacrament.

I might here take notice of that Concept of some of their Parasitical Canonists, *That the Bishop of Rome has that Plerophory of Power in himself, that his bare word can make a compleat Priest or Bishop without any Ceremony at all*; which is fairly expos'd by the learned *Arch-Bishop of Spalato*, as which, among other things sufficiently proves Orders no Sacrament, unless we can have a Sacrament without either Matter or Form.

*Spalat. de Re-
publ. Eccles. l. 2.
c. 4. f. 19.*

To proceed then,

3. Seeing our Ordination is thus far Regular, we are to consider, Whether those words made use of in our eldest *Reform'd Rituals* are not significant enough; Or, Whether that Form of conferring Orders, was not sufficient to impart Sacerdotal Power to the Persons Ordain'd: Now, that it may not be left undetermin'd by the Ordainers, what particular Offices any Persons are Ordain'd to, the *Arch-Deacon*, as in the case of *Deacons*, so in that of *Priests*, speaks thus openly to the Bishop, *Reverend Father in God, I present to You these Persons to be admitted to the Order of Priesthood*; After several Intercurrent Questions, the Bishop declares to the People, *Good People, these be they whom we purpose, God willing, to receive this day to the Holy Office of Priesthood, &c.* After which words, methinks there needs no plainer a designation to any Ecclesiastical Employ; Publick notice is given likewise in the Ordination of a Bishop, that all there

Vide Regi-
strum Cantuar.
ad calcem ope-
rum Bramhal-
li Ep. Armach.
ex Autogra-
pho publica-
rum.

there present may know what Character he is to bear. After these things and some particular Questions propos'd to the Parties, and some Prayers put up to God; *For a Priest*, the Bishop with the Priests then present, lay their hands upon every particular Mans Head, The Bishop using these words, *Receive thou the Holy Ghost, whose sins thou dost remit they are remitted, and whose sins thou dost retain they are retained, & be thou a Faithful Dispencer of the word of God, and of his holy Sacraments, in the Name of the Father, and of the Son, and of the Holy Ghost.* As for a Bishop, the words whereby *Matthew Parker* in particular was ordain'd, were these; *Take the Holy Ghost, and remember that Thou stir up the Grace of God, which is in thee, by Imposition of hands, for God hath not given us the Spirit of Fear, but of Power, and Love, and Soberness.* If now an Imitation of the Apostles be valid, nothing can come nearer, to what Scripture tell us of them, than those words in the Consecration of a Bishop: Nor any thing more agreeable to the Pattern of our Lord, in the Commission he gave his Disciples, than those us'd in the Consecration of a Priest. And where so publick an Advertisement is given to the Congregation, of what Office those Consecrated are appointed to, tho words to the same purpose may be repeated again, as in our later Books of Ordination, tho they may serve to illustrate the matter in hand more fully, yet there can be no such necessity of them, as that the want of them should invalidate the whole Ordinance: And as we have no Account in *Antiquity*, of any particular form of words appointed by our Saviour for the conferring of Orders; so we are assur'd that according to the most *Antient Methods and Ordinals of the Church of Rome* it self, it's not the Words but the Imposition of hands that's essential to Ordination.

Be-

Besides, If the *Church of Rome*, in the Collation of Orders according to their latest *Pontificals*, do no more than we do, it must seem very unreasonable to condemn us as Defective. What they do then in the Ordination of Priests, which I shall only Instance in at present is this, *The Arch-deacon presents those to be Ordain'd to the Bishop with these words, Most Reverend Father, our Holy Mother the Catholick Church, requires that You ordain these Deacons, here present, to the Burthen of Priesthood, after the Arch-deacons attestation to their Merits, the Bishop at large declares to the People his design to promote those Deacons so presented, to the Office of Priesthood, requiring their testimony to their Conversation, &c. Then having given an Exhortation to the Persons to be Ordain'd, when it's done, all stand up, and those design'd for Ordination kneel down successively by two and two, before the Bishop. The Bishop standing before his Faldstool with his Mitre on, without any Prayer or Anthem premised, puts both his hands suc-*

super illos, & Pontifex stans dicit, Oremus fratres Charissimi, &c.-- & postea precatur Exaudi nos quæsumus Domine Deus noster, &c.-- Ut super hos famulos suos quos ad Presbyterii manus elegit cœlestia dona multiplicet, &c.

Tum Pontifex claudit & inungit manus cuilibet successive, quas sic consecratas aliquis Ministrorum Pontificis albo panniculo lineo simul, viz. dextram super sinistram alligat. Omnium manibus unctis & consecratis Pontifex tradit cuilibet successive calicem cum vino & aquâ & Patenam superpositam cum Hostiâ & ipsi illam accipiunt inter indices & medios Digitos & Cappam Calicis & patenam simul tangunt, Pontifice singulis dicente, Accipe Potestatem, &c.

Quo finito Pontifex cum Mitrà sedens super Faldistorium ante medium altaris, imponit ambas manus super capita singulorum coram eo genuflectentium, dicens cuilibet, Accipe Spiritum Sanctum, quorum remisit peccata remittuntur & quorum retinuerit retenta sunt. *Pontif. Rom. in Ordin. Presb.*

Archidiaconus præsentat Ordinandos Pontifici, dicens--Reverendissime Pater, postulat sancta mater Ecclesia Catholica, ut hos præsentēs Diaconos ad onus Presbyterii ordinetis--Quorum meritis Archdiacono testimonium exhibente, Pontifex annunciat Clero & populo dicens--Quoniam fratres Charissimi, &c.-- & postea--Horum siquidem Diaconorum in Presbyteros ordinandorum auxiliante Domino, &c.

Post hæc surgunt omnes, & ordinandis coram Pontifice binis & binis successive genuflectionibus, Pontifex stans ante Faldistorium suum cum Mitrà & nullâ oratione, nulloque cantu premisso, imponit simul utramque manum super caput cujuslibet ordinandi successive, nihil dicens, idemque faciunt post eum omnes Sacerdotes qui adsunt.

Quo factò tam Pontifex quàm Sacerdotes tenent manus dexterâs extensas

ively upon the head of every one, not speaking a word : After him all the Priests who are present do the same ; which being done, the Bishop and Priests together lay hands on them ; and the Bishop standing, exhorts the people to pray to God to send his manifold gifts upon those whom he has now call'd to the Priestly Office, (which very expression intimates the Sacerdotal Character already imprinted) and the Prayer to that purpose follows. After several other Ceremonies and Prayers, the Bishop having anointed their hands, and one of his Attendants having ty'd them together with a Linnen Fillet, he reaches out to them the Chalice with some Wine and Water in it, and the Patten with an Host upon it, which they take between their fore and middle fingers, touching the Bolle of the Chalice and Patten at the same time, when the Bishop uses those words, Receive thou power, &c. And here Mass being celebrated, the Ordain'd Communicat^o, but only in one kind, and standing before the Altar, make a Confession of their Faith in the words of the Apostles Creed ; which when they have done, the Bishop sitting upon his Foldstool, with his Mitre on, before the middle of the Altar, and they kneeling down before him, he puts his hands upon every one of their heads, saying to every one distinctly, Receive the Holy Ghost, whose sins, &c. These are the most considerable Circumstances in ordaining a Priest of the Church of Rome, in all which if Imposition of Hands only Impress the Sacerdotal Character, and the touching of the Vessels be only Novel and Adventitious, then it plainly follows, That the Bishops of that Church in giving Holy Orders, do no more declare what particular Office that Imposition of hands relates to, than the Church of England in her eldest Rituals since the Reformation.

But

But if we examine things farther, we shall find them much more defective; for whereas by the *Roman Rubrick*, the Bishop lays hands on the Ordain'd three several times, and the first time uses no words at all; it's the conclusion of the formerly-cited *Merbesius* (and he pretends to good company in it) that *That first Imposition of Hands that's in silence, confers the Priestly Character*; which he proves by *1 Tim.*

4. 14. Stir up the Gift which is in thee, and which was given thee by Propheſie, and by the Laying on of the hands of the Presbytery; where the Apostle resolves Orders into that particular Action. Then telling us how general his Opinion is, he concludes, *Therefore it's the first Imposition of Hands, by*

which they are made Priests; ſince it's certain, they are neither made ſo by the ſecond laying on of Hands (the Exhortation annex'd to which, as I observ'd before, ſuppoſes the Priestly power already given) nor yet by the third,

which is only us'd in the Conclusion of Ordination. From all which it seems very probable, That let our Ordination be never so Imperfect, since we really use some Words at the instant of Imposition of hands, and those very pertinent and authentick, that Ordinance is at least more compleat in our Church than in theirs, who lay on hands indeed, but declare nothing at all, either of their Reason for it, or their Meaning in it.

4. The greatest Bigots of the *Roman* Communion never charge the *Greeks* (tho they account them *Schismatics* for the most part) with want of a lawful Priesthood; yet their Rituals are certainly, *by Roman rules*, as defective as ours can be imagin'd. In

Ista igitur prima Manuum Impositio, est per quam Sacerdotes efficiuntur, cum neque per secundam Manuum Impositionem fiant Presbyteri ut vidimus, nec per tertiam cum illa in fine ordinationis facitari solet. Merb, de Sacr. Ord. D. 6. g. 52.

that Church, He who was a Deacon before, and now to

Προσέρχεται ὁ χειροτονούμενος, καὶ προσ-
κίβηται τρίτον τὸ σταυρὸν περὶ αὐτοῦ, καὶ
ἐκείσας τὸ μέτωπον τῇ ἀγίᾳ τριπλίᾳ,
κλίβηται καὶ ἀμφοῖν τοῖς γόνασι, ἐπὶ τῷ
κρῖνιδι, καὶ ἐκφωνοῦντι τὸ μέγα λυ-
χαριστοφύλακτος, πρὸς ὅμωμεν Ἐνδὺς ἐκ-
φωνεῖ ὁ πατριάρχης εἰς ἐπὶ κροῖον πάντων,
ἔχων καὶ τὸ δεξιὸν χεῖρας ἐπὶ τὸν κε-
φαλὴν τῆ κεφαλῇ αὐτοῦ. Ἡ δὲ αὖτε χεῖς,
ἢ πάντοτε τὰ ἀδελφὰ θρησκείαν καὶ τὰ
ἐκλείπεται ἀναπαύσασθαι, πρὸς χειρὶς
τὸ δὲ αὖτε ἀλαβείστον Διδάκτορος εἰς
προσεύχης. Ἐνδομεθα ἔν τῳ αὐτῷ
ἵνα ἔλθῃ ἐπὶ αὐτὸν ἡ χάρις τοῦ πανα-
γίου πνεύματος. Καὶ λέγουσι πάντες τὸ
Κυεῖ ἐλπίσιν τῆς, πάλιν ἐν σφραγι-
σας αὐτὸν τοῖς, καὶ τὸ χεῖρας ἔχων ἐπὶ
κεφαλῇ αὐτοῦ τῇ κεφαλῇ, τὰ δακτύλα
ἐπὶ τοῖς, τὸ κρῖνιδι δεξιῶμεν, ἐπὶ χε-
ρὶς ὁ πατριάρχης, καὶ λέγει τὸ ἀχλὺ
πάντων μουσῶς. Ὁ δὲ ἀναγὰς καὶ
ἀπὸ τοῦ, &c. Pontific. Gr. de
Consecr. Presbyt.

be ordained Priest, being brought ac-
cording to prescription before the
Bishop or Patriarch, the Patriarch
makes the sign of the Cross three
times upon his Head, when he fix-
ing his eyes upon the Holy Table,
and kneeling on both knees on the step,
the Chancellor calls aloud, Silence.
Then the Patriarch holding his right
hand upon his Head, speaks aloud, so
that all may hear, The Divine Grace
which always makes sound those things
that are weak, and compleats what's
imperfect, promotes N. N. the most
reverend Deacon to be a Priest: Let
us therefore pray for him, that the
grace of the All-Holy Spirit may
descend upon him. Then again sign-
ing him three times, and laying his
hand upon his head; when the Dea-
con has said, Let us pray, the Pa-
triarch repeats that Prayer softly,

O God who art without beginning and without end &c.
After this follow the general Intercessions, which when
they are ended, or while they are repeating, the Patri-
arch laying his hand again upon his head as before,
Prays to God to fill him with the gifts of his Holy Spirit,
that He may be capable of doing all things belonging to
his Function. I need not insist upon other Ceremo-
nies, the Person ordain'd having receiv'd his Cha-
racter before: Where it's observable, that as the Greek
Church assigns the Office no otherwise but as the
Church of England does, viz. by giving notice to the
People

People, what Order the Person is Consecrated to; so the Greek Church differs much from that of Rome, in the form of the Words used, which argues their opinion of the no-necessity of such a set Form, and consequently that Orders are no Sacrament, as that word Sacrament is understood in the strictest Sense by Ecclesiastical Writers: Yet *Habertus* is so far from supposing any deficiency in the Greek Church, that in Effect He charges the Church of Rome with Innovation; for he tells us, That the words us'd upon touching the Vessels, are rather built upon Oral Tradition, than upon the Authority of any good Writers. He refers us to several Testimonies of the Greek Fathers, of greatest Reputation, given to this Form, Originally us'd in their Church. He observes, that the Church of Rome objected nothing to the Greek Rituals in the *Florentine Council*: He shews, that Ordination and Laying on of hands, when apply'd to Men, set apart for the Service of the Church, are the same thing: That therefore in their Ecclesiastical Writers, *Χειρὸν ἐπιθεῖν*, *Χειρὸν ἐπιθέναι*, *Χειρὸν ἐπιθέναι*, and *Χειρὸν ἐπιθέναι*, all signifying Laying on of hands, are all indifferently us'd for Ordination. He alledges that of the Writer *De Ecclesiastica Hierarchia*, That the Imposition of the Bishops hands, gives both the Character and Authority of a Priest; and gives us withal such an Instance of the Indulgence of the Roman See to those of the Greek Communion in Italy, as must either prove their full satisfaction with the Grecian Priesthood, or else that the Roman Bishops have very little care of their good. It's the Decree of *Urban* the Eighth, Let the Protector of the Greek Nation provide, that some Eastern Bishop, consecrated after

Traditionis
potius quam
Scriptorum
Auctoritate
constat. Pont.
Gr. obs. Hab. 1.

ἡ δὲ ἱεραρχία τοῦ ἐπίσκοπου ἔστιν ἡ ἐξουσία
καὶ ἡ δυνάμεις ἱεραρχικαὶ καὶ ἐπίσκοποι.

Caret Protector, ut Græcus aliquis ex Oriente ritu Græco consecratus Episcopus Romæ sit, ad Divina Officia atque Ordinationes ritu Græco peragendas, qui quæ ad Cæremonias & ritus Orientalis Ecclesiæ faciunt, docere alumnos possit, & ipse per omnia servet; Jurent quoque Italo Græci statum Ecclesiasticum ac sacros Ordines utique ad Presbyteratum ritu Græco suscepturos, quandoque & ubi Superioribus visum fuerit. *Ibid.*

the Greek manner, reside at Rome to perform Divine Offices, and to Ordain according to the Græcian Rites, who may be able to teach Novices those things which belong to the Rites and Ceremonies of the Eastern Church, and may observe them exactly himself; and let the Greeks living in Italy, give Oath to take the Ecclesiastical Life, and Holy as Orders upon them, according to the manner of the Greeks, as far as the Order of Priesthood, when and where their Superiours shall think fit: Which is not only a fair attestation to the validity of the Grecian Orders, but seems to imply the Greeks dissatisfaction with the Roman Hierarchy, and a strange kind of Condescension in the Universal Bishop, to recede from his own Rights, and to give leave to a suppos'd Schismatical Clergy, to increase and thrive within his Jurisdiction. And Romanists have sufficient reason to acquiesce in this Liberty of theirs, if what Father Goar, in his Notes upon the Euchology informs us be true, That Imposition of Hands

Neque enim Comes est solum & adventitia, non Integrans tantum & ex decentia requisita, sed intrinseca omnino necessaria & essentialis Materia; quâ adhibitâ sicut olim Apostoli, prout in eorum Actis & Scriptis legimus Diaconos Presbyteros & Episcopos creant, absq; illâ pariter nullum in sublimiores Hierarchiæ Ecclesiasticæ gradus successores Episcopi possunt evehere. *Goar. in Euch. p. 256.*

is not only an Adjunct of Holy Orders, or merely adventitious, not only an Integral part, or a thing requir'd for Decencies sake; but that it's wholly the Intrinsic necessary and Essential Matter of them; by which as the Apostles of old created Deacons, Presbyters and Bishops, as appears by their Writings, and the History of their Acts; so without that, the Bishops who succeed them, can raise no Man to Superior Orders

in the Sacred Hierarchy. And as he tells us afterwards, If we examine the Euchology never so strictly, we shall find no other matter of Orders so much as once mention'd, but Imposition of Hands; and his Inference from all is very remarkable, and much against the now prevailing Tenet of the Roman Church, That since it's necessary there should be some one Essential Rule or Method of dispensing Holy Orders in the Universal Church, and that there can be no other Matter of Orders assign'd in the Eastern parts of that Church, but only Imposition of Hands; it must follow without Dispute, that even in the Latine Church, the same exclusive of all other Ceremonies, is Essential to them: And to this Opinion of his, methinks that of St. Chrysostome agrees very well, who tells us in plain terms, This is Ordination, The Hand is laid upon the Man, but God Operates the whole, and it's Gods Hand which touches the Head of the Person Ordained, if he be Ordained Regularly. If then all this be true, if we have indeed the concurrence of

so large a part of the Catholick Church as the Greek is, and that the Form of words us'd by them, is no more Demonstrative of the Order to be conferr'd, than ours in the Church of England was at the beginning of the Reformation; we can be no more deny'd, to have a Regular Succession of Church Officers than they. And we may suppose, such Considerations mov'd St. Clara, P. Walsh, and others of the Roman Communion, to allow our Orders as full and valid to all intents and purposes: But that we want a Power to offer other Sacrifices,

Cum in Universâ Ecclesiâ unam Sacramentorum administrationem rationem essentiali (materiam nimirum & formam) statuere necesse est, nec in Græca illius portione, alia quam manus Impositio queat assignari; Indubiè sequitur, in Latinâ eandem quoque essentiali esse reputandam. *ibid.*

Τὸ τοῦ χειροτονίᾳ ὅτι. ἢ τοῦ τοῦ ἁγίου πνεύματος
τοῦ ἀνδρός, τὸ δὲ πᾶν ὁ θεὸς ἐργάζεται,
καὶ αὐτὸ τοῦ ἁγίου πνεύματος ἀποδοῦναι τὴν κεφαλὴν
τοῦ τοῦ χειροτονουμένου, ἐὰν ὡς δὲ τοῦ τοῦ
πνεύματος. Chrys. in Act. Ap. Hom. 14.

crisfices, than those of Praise and Thanksgiving, is a Want no more intolerable in our Priests or Presbyters, than it was in the Apostles themselves. And I have not yet heard of any Catholick Tradition, that either our Saviour us'd those words, *Receive thou Power to offer Sacrifices*, &c. to any Apostle; or that the Apostles us'd it to any of those whom they afterwards Commission'd to Preach the Gospel.

5. Our Orders then being valid, as to to their *Essentials*, notwithstanding that great *Pretended defect*; it will follow, that all that Charge laid upon our Church of Heresy and Schism, can no way render them imperfect or ineffectual: And if the *Roman Doctrine* of the *Indelible Character* be true, those who assert that must for their own sake defend our Church, especially since it's apprehended by some, as we observ'd before, that a denial of the *Indelible Character* would irrecoverably ruine the Sacrament. And such indeed was the Doctrine of the Ancient Church, in which the *Hereticks and Schismatics* are with all *Severity* prohibited to *ordain* any, or to *Administer Sacraments*; yet if they would still without fear of *Ecclesiastical Censure* presume to do such things, their Actions were good, and in full force; Antiquity so concurring with that Common Law Maxime, *Quod fieri non debet factum valet*; That which of it self, or so and so circumstatiated, ought not to be done; yet when it is once done, stands good and irreversibile. I wonder not indeed that *Baptism*, tho given by *Hereticks*, should be approv'd in the Church of Rome, since they allow *Lay-men, Women, Persons unbaptiz'd*, nay, *Jews or Turks* to baptize in cases of necessity: But in so doing, they seem much to forget a standing Rule of their own, *That none can give that to another, which he never had himself*: For, as I remember,

ber, they tell us, *That Baptism is one of those Sacraments which imprint an indelible Character.* Yet such is the *Doctrine* of their great *Aquinas.* They deny indeed, that any can give *Holy Orders*, except *Bishops*; but He who is once made a *Bishop*, must continue so to his life's end; nor can the *Irregularity* of his *Conversation*, nor any *Schism* created by him in the *Church*, nor any *Heresy* invested or propagated by him, take away that *Episcopal Power* personally invested in him, howsoever the *Exercise* of that *Power*, may be restrain'd by *Civil or Ecclesiastical Constitutions*; and consequently those capable of *Orders*, who are consecrated by such *Bishops*, are really *Deacons, Priests, or Bishops*, according to the particular *Character* impress'd on them: So we may find *Arrian Bishops* *Ordaining* others of equally *Heretical Sentiments* with themselves; which Persons so *Ordain'd*, if at any time they abjur'd their *Heretical Pravity*, were receiv'd into the *Orthodox Church*, and admitted to exercise the same *Offices*, they were formerly assign'd to, without *Re-ordination*: To this purpose we read in the *Answers to the Orthodox*, publish'd among the works of *Justin Martyr*, *That the Crime of an Heretick returning to the true Faith, if it had*

been only some false Opinion, was to be rectified by a change of Judgment, if it were an Error in Baptism, by Confirmation, if in Orders, by laying on of Hands; which laying on of Hands was no *Reordination*, but only a particular Ceremony, where-

by the laps'd in time of *Persecution*, as well as those who had fallen into *Heresy*, *Laymen* as well as *Clergy Men*, were readmitted into *Catholic Communion*: So

Τὸ ἀρετμὸν ἐστὶν ὃ ἐξουδοῖται ἐπὶ
χρὶς τὸ σφάμα διαφύγει, καὶ
καὶ κακοδοξίας τῇ μετάνοιᾳ τῇ
προσέτι. τὸ δὲ βάπτισμα, τῇ
ἐπισκοπῇ τῇ ἀγίᾳ μυστῶν. τῇ δὲ
χρηστικῇ, τῇ χρηστικῇ. Resp. ad
Orthod. 14.

Dionysius

Dionysius of Alexandria, in Eusebius, tells us, That it was an Ancient Custom, that such should be receiv'd into the Church by Prayer, with laying on of hands; and Aurelius Bishop of Carthage, determining concerning the Schismatical

Παλαῖς γὰρ τοῖς καθεστηκόσι ἔθες ὅτι
ἐπὶ πίστεων μόνῃ χεῖρι τῇ διὰ χειρῶν
ἐπιθεσῶς ἐν χρῆ. Euseb. Hist. Eccl.
l. 7. c. 2.

orders, That seeing it was not lawful to

Ὅτι τὸ ὁρεῖλον ἀποσταλὲς διδόντες,
ἐπαγαληροῦναι αὐτὸν ἔστιν, ἀναδεμαπ
ζομένης τῆς τῆς πάντων ὁμόθυτου, διὰ τῆς
ἐκκλησίας τῆς χειρὸς ἀναδεχθῶσιν εἰς τὴν
μὴν ἐκκλησίαν, μόνῃς μνῆσιν τῆς
χεῖρας. Conc. gen. T. 2. p. 1083.

iterate that, which was to be given but once, if they heartily renounced that Error, they may be receiv'd into that one Church, the Mother of all Christians, by laying on of hands:

And the same care is taken in the Eighth Canon of the first Council of

Nice, which is plain it self, and so interpreted by Balsamon, Zonaras and Aristenus, and farther illustrated by our Learned Beverege. The same is attested on the part of the Latin Church, by St. Austin, in his answer to the Epistle of Parmenian the Donatist, and by Anastasius, the Second of that Name, Bishop of Rome, in an Epistle to Anastasius, Emperour of Constantinople. The care taken was only this; That the persons should be qualified according to the Canons of the Church, in that case provided, and that the Persons ordaining should be really Bishops; which things being secured, the Ordain'd upon Readmission to Catholick Communion, retain'd their Offices and Powers still.

August. cont.
Epist. Par. l. 2:
c. 13.
Anastasi 2. E-
pistola ad Anast.
Imp. de Acacio
et Acacianis.
Conc. gen. T. 4.
c. 7. 8.

To conclude this then, If Orders be no Sacrament in a strict sense; if the Essence of them consist only in Imposition of the hands of Bishops; if the Greek and Antient Latin Church, and the most learned persons of the Latin Communion, now agree in that Doctrine; if the Church of England in her first reform'd Rituals, gave as clear an Assignment to his particular Office

to

to the Person ordain'd, as either the *Greek* or *Roman* Church do at present ; and finally, if real Heresy or Schism, cannot annihilate Episcopal Sacerdotal power : The consequence of all must be, *That our Orders are still good and valid, and the Establish'd Church of England, so far at least a true and sound Member of the Catholick Church of Christ.*

And now it were no difficult Matter, to retort the Objection against our Adversaries, and prove the invalidity of their Orders, upon the Principles and Practices of their own Church. For,

1. They tell us, *That it's the Intention of the Priest, not the Form or Matter of Institution, that makes the Sacrament:* So that tho a Man be ordain'd a Priest or a Bishop with all the Ceremonies of the Pontifical, and by a Bishop with those very words now made use of in the Exhibition of the Vessels ; yet if the Bishop minds not what he's about, or intend not to do what the Church intends, the Ordain'd remains still without either Character or Power, by which means if one Bishop has but once fail'd in the Collation of Orders, they run down, for ought they know, *in infinitum*, without any due Consecration ; and since humane Frailties are so many, and the Artifices of Hell so incessant and prevailing, as we must needs have a great many Doubts naturally grow upon us, concerning the *Intentions* of those whose lives we see *Extravagant and Impious* ; so from thence we necessarily deduce an Infinity of Uncertaintys. If this *Conceit* were only the *Caprice of some wild Head*, it were the less considerable : But it's the determination of their *oraculous Council of Trent*, that *If any shall say there is not required in Ministers,*

Si quis dixerit, in Ministris, dum Sacramenta

conferunt, non requiri intentionem, saltem faciendi quod facit Ecclesia, Anathema sit. Sessio. 7. Can. 11.

while they Consecrate and dispence the Sacraments, an Intention at least of doing what the Church does, Let that Person so saying be accurs'd : And the Annotators upon the *Plantin* Edition of that Council, refers us to the Decrees of *Eugenius* the 4th. in the *Florentine* Council, where we are taught, That the Sacraments

are perfected by three things ; By outward Signs, as the Matter, by Words, as the Form; and by the Person of the Minister dispensing the Sacrament, with an intention of doing that which the Church does ; of which three things, if any one be wanting, there can be no Sacrament.

Omnia Sacramenta tribus perficiuntur, videlicet, Rebus tanquam Materia, Verbis tanquam Forma, & Persona Ministris conferentis Sacramentum, cum intentione faciendi quod facit Ecclesia ; quorum si aliquod desit, non perficit Sacramentum. *Instruct. ad Armenos. Conc. gen. T. 13. p. 535.*

It were an easie work to confute this Opinion, as being both Unscriptural and Irrational ; and how it thwarts the Doctrine of some great Men of your own, may be seen by those Passages in the Margin ; but as they assert it, it is *Argumentum ad Homines* ; the consequence of which we know well enough, the Truth we shall leave them to make good as well as they can. But, if we look upon Consecration to Church Offices only as an Holy Ordinance, but no Sacrament : We may then challenge the Church of Rome as introducing a Nullity in their Orders, by so notorious a deviation from the Examples of Christ and his Apostles, from the Methods of the Ancient Universal Church, and from their own Authentick Constitutions ; to prove which Crime of theirs, we

Sacramenta ministrari possunt à bonis & à malis, à fidelibus & infidelibus, infra Ecclesiam & extra ; quia si dispensari possint tantum à bonis, nullus esset certus de susceptione Sacramenti, cum nullus sit certus de bonitate Ministri, sicut nec de propria, & ita oporteret semper iterari, & malitia unius præjudicaret alienæ salutis. *Lindwood. Constit. prov. l. 1. tit. 7. gl. pro quibus citat B. Thom. Edit. Oxon. 1679.* Intra Catholicam Ecclesiam, in Mystero Corporis & Sanguinis Domini, nihil à bono majus, nihil à malo minus perficitur Sacerdote, quia non in merito Consecratis, sed in verbo perficitur Creatoris & virtute Spiritus Sancti. *Decreti p. 2. c. 1. Qu. 1. citat. ex Augustino contra Epist. Parmen. l. 2.*

we may recur to those Authorities before insisted on: From which we learn, *That Imposition of Hands* was the only Essence of Orders; that their modern Ceremonies are meer Innovations, and, as by them us'd, shameful Corruptions of the first Institution: For tho' we allow that *Power to the Governors of every true Christian Church*, to add some significant Ceremonies to a Divine Ordinance (provided they are neither *Indecent, Superstitious nor Troublesome*, and therefore might pass by that *addition of touching the Consecrated Vessels* among other little Fooleries of that Church;) Yet since they have fixt the *Essence of that Ordinance*, in that touching of those Vessels, and have made Imposition of Hands, rather an *impertinent Formality*, than a matter of Necessity, as may appear from that of *Gregory the Ninth, In fragmentis Decretalium*; we cannot but conclude, that they have gone beyond all bounds of *Just Ecclesiastical Authority*. For in that Decree. as it's plain, that Imposition of Hands is made a meer non-essential Circumstance; so it infers a Power in persons Ordain'd, to execute their Functions in all parts, as occasion requires, without it; for it lays no prohibition on them, and yet orders the supplying of all defects only at Canonical times, the Interstices of which, are long enough to admit various exertions of *Diaconal or Sacerdotal Power*. Nor does the Gloss upon this part of the Canon Law help the matter at all, though it be clog'd with a Superfætation of Notes: For tho' the first be, *That a Deacon and Presbyter ought to be Ordain'd by Imposition of Hands*; the second, *that*

Presbyter & Diaconus cum ordinantur Manus impositionem tactu corporali, ritum ab Apostolis introducto, recipiunt; Quod si omisium fuerit, non est aliquatenus iterandum, sed statuto tempore ad hujusmodi Ordines conferendos, cautè supplendum quod per errorem extitit prætermisum. *Concil. general. T. 11. p. 384. c. 52. Epist. ad Archiepisc. Lond. In margine vero decretalium melius legitur, Lugdunensem.*

Nota 1. Quòd Presbyter & Diaconus per manus Impositionem debet Ordinari. Item Nota. Quòd Ordinatio Sacerdotis & Diaconi, introducta est exemplo Apostolorum. Item nota, quòd idem est in parte quod in toto. Item, Quòd duo imperfecta faciunt unum perfectum. Decretal. Greg. 1. 1. Tit. 16. c. 3. gl. p. 282. Edit. Lugd. 1671.

that manner of Ordination is deduc'd from Apostolical example; yet sure it's concluded, that there's the same virtue in a Semi-Ordination, as in our Completed, and that two Imperfects makes one Perfect. We cannot deduce any thing from the whole, but That an Ordinance un-

questionably sacred, and of Divine Original, is so far perverted by those of the Roman Church, as to have lost its Nature; which conclusion we may be the more confirm'd in, if we observe that Assertion of some Modern Casuists, That where by any Mistake it has so happen'd, that the Person to be Ordain'd, did not touch both the Patten and Chalice with that exactness requir'd by the Roman Rubrick; or where it is rationally doubted, whether they did touch them or not, there they ought to be Ordain'd again, the former Ceremonies being wholly Insignificant: Which strange Sleight of Apostolical Practice, and weight laid upon this new Invention, I can no way reconcile to that Position of Alexander Alenfis, Those things which are order'd by Men, may be

Bonacina. D.8.
q.2. puncto 3.

alter'd by Men; but those which are instituted by God, may not be changed but by the Command of the same God. Besides, as to Sacraments they tell us, They must be admini-

strated In Forma Ecclesiæ, or that otherwise they are ineffectual. What Church then must that be, according to whose Form Orders must be conferr'd? Must it be the Ancient or Modern Church of Rome? The Question is Reasonable, since they have varied from themselves so much; for we can find no Western Ritual mentioning the Touch of the Vessels, for the first

Decret. p.2.c.1.
q.1.c.51. Hi qui
c.52. Si quis.

Nine

Nine hundred years after Christ: If at last the Ordination of Pastors in the Church of God, be instituted by Christ and his Apostles; and if the manner how those first Church-Governors collated Holy Orders, be express'd on Sacred Writ: Then those who have varied so much from their Prescriptions, and yet pretend to confer the same Divine Grace still, have to the utmost of their Power evacuated both the Diaconal and Sacerdotal Offices within their own Church; and if urged severely with their own Principles, must appear at best but an Embryo, an unshaped and incomplete Church, their Priesthood, Sacraments and Government, falling at once to the ground.

2. It's obvious to any to object to them, *That Laying on of hands, without using any Words at all, whereby the meaning of that action should be guess'd at, is a Ceremony of no Consequence at all: Yet the very Essence of Orders, according to their Schoolmen before cited, consists in such a mute Imposition of hands; by which it appears, That the Sacrament of Orders, as they call it, is of a very different Nature from all the rest: For should the Priest Anoint a Man with Oyl, tho in a Dying State, and say nothing; who would call it Extreme Unction? Who would dream that the Priest Baptiz'd every Man whom he should Sprinkle Water on, unless he us'd the words of Institution? And we conclude, That those of the Roman Communion, would scarce believe the Bread and Wine Transubstantiated into the Body and Blood of Christ, by the bare Contact of the Priests Hand, without those powerful Words *Hoc enim est Corpus meum*; the words being as Essential to the Sacrament, as the Elements, or the particular action of the Priest. Now if a Bishop lay his hand upon my Head, and say nothing, who knows whether it be to give me his Blef-*

Blessing, to confirm me after Baptism, to Consecrate me to some sacred Employ; or whether it were not an action purely accidental, or a mark of some personal kindness to me? *For a Bishop, as a Bishop*, may intend by such an action any one of these things, as well as Ordination: It's true, they have some *circumstantials and appendages* in their present *Rituals* demonstrative enough, but those may be omitted, and a *perfectly mute Imposition of hands* be made use of alone, as being only Essential to the thing design'd; for if the *Essentials of an Ordinance* be us'd, the *Circumstances* can add nothing to its Perfection or Imperfection: So the *Roman Church* allows Baptism of Infants a compleat Sacrament, when administred by such persons who have no Authority to Consecrate the Elements, or by Priests in such streights of time, as render their Consecration impracticable. If we should grant what some would fain perswade us, *That Imposition of hands, and touching the Vessels, are both Essential to Ordination*: Notwithstanding this, As when they allow *Bread and Wine* both as *Essentials* to the *Sacrament of the Lords Supper*, yet they esteem it enough, to administer that Sacrament *in one kind* to all Communicants; so it may upon the same grounds be determin'd sufficient, to give Orders only by one Mean, the *virtue* of the other *Essential* being suppos'd to be in that one by *Concomitancy*: But a Ceremony wholly silent, is so very unintelligible to the vulgar, that though they could be brought to apprehend its general meaning, yet unless there were so many *different Modes of laying on of Hands*, it were impossible for them to distinguish between Bishops, Priests and Deacons, to the great trouble and dissatisfaction of those, who among a thousand Doubts and Uncertainties, must par-

partake of the Ordinances of God by their hands: And this defect themselves are so sensible of, that though Imposition of hands be only a *dumb Circumstance*, yet when the *Vessels are exhibited*, in which Action they now generally fix the Essence of Orders, the Bishop ordaining uses a *particular Form expressive of the Office* then conferr'd. But it is

3. Such a *Form*, as if well examin'd, would leave us more at a loss for the validity of their Priesthood, than all their precedent silence, *Take thou Power, &c.* where it would give us very great satisfaction, if they would inform us, what kind of *Sacrifices* their Priests offer, Whether *Typical*, and so *Carnal and Sensible*, Or else *Spiritual*: If *Spiritual*, we know of none such relating to their publick Duties, but Prayers and Praises, in their largest extent *Spiritual Sacrifices indeed, acceptable to God through Jesus Christ*: We know 1 Pet. 2. 5. of none concerning them in private, but such as all Christians may offer as well as Priests, *Presenting their Bodies a living Sacrifice, holy and acceptable to God*, Rom. 12. 1. *which is their reasonable Service*. If their Sacrifices are *Typical*, by whom were they Instituted? Or what are they *Types* of? If of the *Messiah* to come, their *Priesthood* must be either *Judaic or Pagan*, whose various Sacrifices, either more expressly, as commanded by God, or more darkly, as taken up from *Arguments of Gratitude*, or from *Imitation*, were their great expressions of their Hope of a *Messiah* to come, or of some extraordinary Provisions of Immense Goodness, for the Worlds Redemption from that prodigious Corruption it was immerst in: If their *Priesthood* be such, they must no more pretend to be an *Evangelical*, much less *the one Holy Catholick Church*. If their Sacrifices be *Types of the Messiah already come*, they

they are the *Prophecies of things long since past*, and just as good Sense. If they instance in the *Sacrament of the Lords Supper*, we believe that to be in *Eucharistical Commemorative Sacrifice*, of which as oft as we partake worthily, we present a just Offering of Thankfulness to God, for the infinitely meritorious Death and Passion of our Saviour; and this Sacrifice is still purely Spiritual. But if they would persuade us, That in *that Eucharist, the real, natural and substantial Body of the incarnate Son of God is broken as upon the Cross: that the same Blood which then ran in his veins, is actually shed as by the Nails and Spear: That every Priest as oft as He consecrates the Elements, does so break his Body and shed his Blood, and then offer them in Sacrifice to God the Father*: We believe no such Sacrifice can be now offered. The *Jewish Sacrifices* grew needless, when Christ had offer'd himself, not as they had been useless before, but as they had relation to him: As their Sacrifices were no longer requir'd, so no Priests were needful to attend them: And this is the Argument us'd by the *Author of the Epistle to the Hebrews*, when having asserted the Imperfection of Judaic Sacrifices, the impossibility that the Blood of Bulls and Goats should take away sin; he shows us how *Jesus Christ* (to whom he applies those words of *David, Sacrifices and Burnt Offerings thou wouldst not, &c.*) takes away the use of those Sacrifices, that he may evidence the absolute necessity and validity of his own, by which he satisfy'd and accomplish'd the will of God. By which will we are Sanctified, through the offering of the Body of *Jesus Christ* once for all: Again, *This Man after He had offer'd one Sacrifice for Sins, He sat down for ever on the Right Hand of God.* And, By one offering he has perfected for ever them that are sanctified.

Heb. 10. 10,
12, 14, 18.

fed. Now Christians generally believe, *That Christ*
by this one offering of himself, obtain'd remission of sins
for all them that Believe; and then the Apostles con-
 sequence is very natural, *Where remission of these is,*
there is no more offering for sin, if no more offering for sins,
then none at all, and then no need of such sacrificing
Priests. Nor has *Estius* at all prov'd the necessity of
 the Continuance of such propitiatory Sacrifices, not-
 withstanding that great one of our Saviour upon the
 Cross, who indeed was the only acceptable High
 Priest, who had power to offer so perfect a Sacrifice.
 It might be added, That the *ἀναμνηστική*, the *Incr-*
entum Sacrificium of the Antients agrees very ill with
 this *Transubstantiated Corporeal Sacrifice*, but well
 enough with the notion of a *Commemorative and Spi-*
ritual one. We might urge that of the learned *Oughttram*,
 concerning the Essential difference between that of
Aaron and the *Evangelical Priesthood.* That *Aaron's*
office as a Sacrificing Priest, was to manage the affairs
of Men with God, according to that of the Author to
the Hebrews, Every High Priest taken from among
Men is ordain'd for Men in things appertaining to God, Heb. 5. 1.
that he may offer both gifts and Sacrifices for men:
 Whereas the business of the Apostles and their Suc-
 cessors in the Ministry of the Gospel, is to manage
 the business of God with Men, according to that of
St. Paul to the Corinthians, "We are Ambassadors of 1 Cor. 5. 20.
"Christ, as tho God did beseech you by us, we pray
"in Christ's stead that you would be reconciled unto
"God: St. Paul speaks of himself as a real Sacri-
"ficing Priest, upon account of his offering up the Gen-
"tiles to God, who were acceptable because Sanctified Rom. 15. 16,
"by the Holy Ghost; but in the same place he calls 17.
"himself not the Minister of the Gentiles to Christ,
 F " but

Oughttram. de
Sacrif. l. 1. c. 19.
 "but the Minister of *Christ to the Gentiles*; and
 "therefore it's observable, That *Evangelical Ministers*
 "are no where in Scripture call'd *ἱερεῖς* or *Ἀρχιερεῖς*,
 "with relation to any such *Corporeal Sacrifices* as
 "the *Jews* offer'd, it not being the Ministry of
 "the Apostles, but the Priesthood of *Jesus Christ*,
 "that succeeded in the room of *Aarons*. But the
 prosecution of these things would carry us too far
 beyond the bounds of the present Controversie;
 only from the whole it will follow, *That the Sacri-*
ficing Priests of the Roman Church, by deserting the
Commission given by Christ to his Apostles, are indeed
relaps'd into Judaism, or worse: By which means their
boasted Succession is quite broken off, to the ruine of their
Churches Catholicism; if, as they tell us, a Succession
of Christian Priests and Bishops be one necessary mark
of such a Church.

H
 And now we have reason to admire the Goodness
 of *Almighty God*, who, as He made the *Jews* the bit-
 terest Enemies of our Saviour, the preservers of those
 Sacred Oracles which confirm'd his *Messiahship*, and by
 them, as *Instruments*, deliver'd down those Holy
 writings to us *Gentiles*, to our Conviction, tho they
 had no such effects upon that *Obdurate People*; so
 he has made the *Church of Rome*, the Conveyancer
 of a *Truly Apostolical Hierarchy* down to us, tho
 they have almost lost it among themselves: They
 continue still the *Imposition of Hands*, though
 only as a *Collateral and non-essential Ceremony*,
 which we hope may have other Effect upon them,
 than what's agreeable to their own *Mistaken Prin-*
ciples: But since their abuse or contempt of it,
 cannot alter the Nature of the thing it self, We,
 deducing that Practice of *Imposition of Hands* from
 them,

(35)

them, as they from *the Apostles*, and laying its due weight upon that *Apostolical Institution*, without Additions or Alterations: We enjoy that *Ordinance full and compleat* among our selves, and enjoy that Succession really, which they have so long Impertinently boasted and valued themselves upon.

F I N I S.

